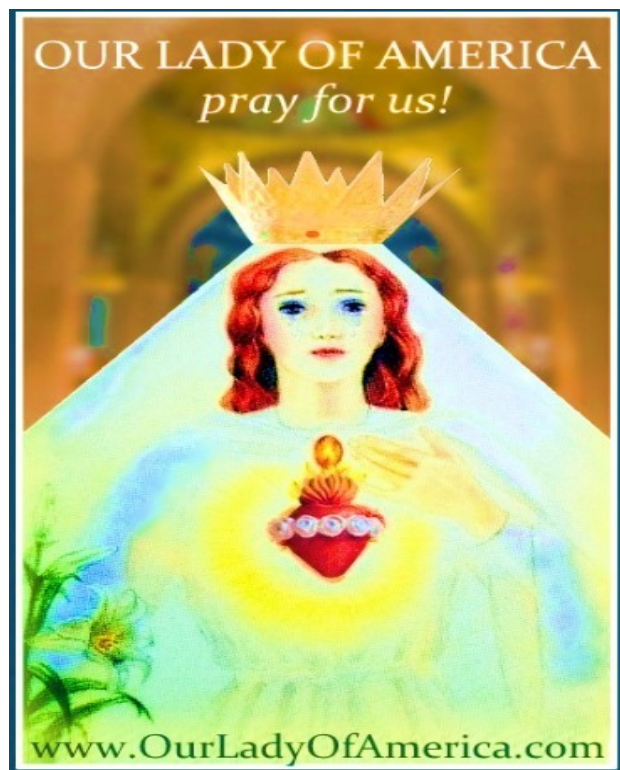


A Novena to Our Lady of America



Written by Sister Mildred Mary Neuzil

All quotes are taken directly from Sister's Diary, OUR LADY OF AMERICA, hereafter referenced as The Diary. Sister suggested adding your own intentions each day and closing with the Prayer to the Immaculate Conception. We urge also The Prayer to the Indwelling Most Holy Trinity.

First Day: THE DIVINE INDWELLING.

"In the evening of August 5, [1957] the feast of Our Lady of the Snows, as I knelt in my room, Our Lady spoke to me about the Divine Indwelling. It was her life and she lived it perfectly, always conscious of His presence, never forgetting all her greatness came from within, from Him Who dwelt there, working, loving, and doing good through her." (The Diary, Pg. 18.)

The Most Holy Trinity, the central and deepest truth revealed to us by a loving God: that there are Three Divine Persons in one Godhead. And that these Three Lovers desire to live forever in us and with us.

Now we can begin to understand, even in this life, what we hope to enjoy forever in the next—the full vision of the Father, Son, and Holy Spirit—within each of the redeemed and in Themselves.

But we need not wait until after death to live in the presence of the Trinity: in fact, in faith, we must not: by dying to our selfishness, we may begin to converse with and delight in the Three Divine Persons within each soul. We received The Three at Baptism.

O Most Holy Trinity, I adore you dwelling in my soul. And in the souls of all people.

Second Day: PERSONAL PEACE.

“My child, there will be peace, as has been promised, but not until my children are purified and cleansed from defilement, and clothed thus with the white garment of grace, are made ready to receive this peace, so long promised and so long held back because of the sins of men.” (Sept. 26-27, 1957, The Diary, Pg. 21.)

It is this Indwelling of the Three Divine Persons in the soul that is the ultimate peace given to each one co-operating with grace. A person’s realization and acceptance of the Trinity living in himself is the beginning of that “peace which surpasses all understanding” and which continues forever: eternal life.

The family relationship with the Triune God which the individual enjoys in his own interior life is the perfect ordering of all its faculties and desires which we call peace: joyfully dependent upon the Almighty Father—the Creator and Sustainer of all, who or what can shake the confidence and trust of such a soul? Strongly holding onto the Incarnate God, Jesus Eucharistic, the crucified and resurrected Redeemer, who or what can separate such a person from God? Hopefully enlightened by the ever-present Paraclete, what doubts or trials can quench the eternal fire of Divine Love burning at that soul’s center?

This, then, is why the Indwelling of the Triune God in each one of us is so important: it is at once the beginning of eternal life which we received at Baptism, the continuation of that supernatural relationship during our life on earth, and the endless extension of that life throughout eternity.

Most Holy Trinity, may your divine indwelling in my soul be now the beginning and the eternal continuation of peace for me.

Third Day: PEACE IN THE NATION, IN THE WORLD.

“Peace is from within, not from without. If mankind were at peace with itself, there would be peace in the world. Man will only have peace if he has in his heart true love of neighbor that springs from a whole-hearted love for my Son.” (Feb. 3, 1957, The Diary, Pg. 16.)

From the peace given to each person in whom the Trinity dwells flows the peace which Our Lady wishes to see established between persons and nations: the peace of Christ. Individuals must first be established in peace, then they can and will joyfully share the peace which makes the world one in Christ. For, just as each person is created in the image of God, so is the human community made in the image of the family relations within the Trinity. God is love.

The Church, mankind, is essentially a community, a communion of saints, based upon the model relationships of the Father to the Son to the Holy Spirit. And as shown most perfectly on earth in the family life of Jesus, Mary and Joseph—the Holy Family.

Peace on earth can be established only when each individual lives his personal life in union with the Most Divine Family, the Holy Trinity dwelling within, and when each community participates in the life of God as in the communion of saints.

Most Holy Trinity, teach us to live in such a relationship to you and to one another as to be worthy of the peace you want to give us.

Fourth Day: PURITY.

“My heart, my Immaculate Heart, is the channel through which the graces of the Sacred Heart are given to men.” (Aug. 22, 1957, The Diary, Pg. 18.)

“Let them come to me with confidence and simplicity, and I, their mother, will teach them to become pure like to my Heart that their own hearts may be more pleasing to the heart of my Son.” (1956, The Diary, Pg. 11)

To the pure of heart is promised the vision of God. No doubt, even in this life, those who strive for purity will receive special, grace-given glimpses of the Triune God living in themselves and in all of God’s creation. Such insights and all that follows from them are the ultimate source of our happiness—here and hereafter.

Often, in our times, the virtue of purity is associated with sexual purity, and, no doubt, we need that emphasis in a society which is sick and dying from sexual sins and disorders, perversions, disharmonies.

But purity as a Christian virtue means that all of our intentions and actions are directed primarily towards pleasing God: God in Christ, God in Mary’s Most Pure Heart.

Purity, then, is not finally a negative virtue, giving us a list of “no, no’s”—of what to avoid to not sin; it is that, of course, but in its full extension, purity is a means

of keeping the heart and soul open and ready to receive continually the influx of God’s Pure Love.

O Heart Most Pure of the Blessed Virgin Mary, obtain for me from Jesus a pure and humble heart.

Fifth Day: The Family.

“...my mission was to converge towards the sanctification of the family.” (early 1940’s, The Diary, Pg. 4.)

“My daughter (said Jesus), I am not loved in the homes of men. And because I am not loved, the Divine Trinity refuses to dwell therein.” (July, 1954, The Diary, Pg. 5.)

The three persons of the Holy Family of Nazareth are analogues of the Three Persons of the Holy Trinity: God Himself in His Innermost Life, is a family, a holy communion of Persons.

And yet, America is an extroverted nation, paying more and more attention to external, material norms and practices—leaving little time or energy for the interior life. Or, even, for life in the home—with one’s own family members.

The disintegration of the family has, historically, always been the beginning of the end of any society. If we return to having Jesus as the center of the family—as in the home at Nazareth—then Christian virtues can grow in both parents and children and the families of America will be blessed and prosper. So, too, will peace in the world be greatly augmented.

Jesus, Mary, Joseph, help us to return to a holy family life—that God’s grace and peace may grow in our souls and in the world.

Sixth Day: The Angels.

“Our Lady assured me that Michael and the whole army of blessed spirits will give their assistance at all times.” (Nov. 22, 1980, The Diary, Pg. 38.)

Incredible! Not that millions of pure spirits populate the cosmos, but that we, who have been informed of their existence throughout Scripture and Tradition, should neglect them!

Many today even doubt the existence of the Holy Angels of God. Such marvelous, beautiful, helpful persons as Saint Gabriel and Saint Michael are written off as figments of the imagination or childish myths. Yet, all through Scripture, angels, as messengers of God and helpers of people, are described and praised. And how often do the Saints praise the work of angels in promoting the Kingdom of God and defending us from evil.

Perhaps we neglect the angels because we are turned so much to outward things—to what can be seen and heard and touched. But, once we begin the interior life—the life of the mind, of the soul, of Faith—then we begin to see with a higher understanding and vision and to believe and to participate in the life of the angels.

All you holy angels, servants of Mary Immaculate, help us to draw all people to the Peace of Christ.

Seventh Day: Prayer.

“...you must pray with greater fervor and offer yourself with greater love to the heart of my Son.”

(Feb. 3, 1957, The Diary, Pg. 17.)

“...the shortness of time allotted to us to pray and make the necessary sacrifices to bring about world peace.” (Feb. 11, 1981, The Diary, Pg. 39.)

Prayer is a two-way street: it is our way of contacting God and one of the many ways God uses to relate to us. Along with prayers and good works, penance is always urged in the messages of Our Lady to the modern world. This is because, although we may pray for peace with great frequency and ardor, if our hearts are not prepared by a reforming penance, we will not be able to hear what God is saying to us—we will not be able to receive the peace He is always more than willing to give.

The prayer most frequently requested by Our Lady in this Age of Mary is the Rosary. Meditation upon the life of Jesus as presented in the mysteries of the Rosary is an excellent means of making each one of us Christ-like—open to the inspirations of the Holy Spirit which lead us to union with the Father, peace in our hearts and in the world.

Most Holy Trinity, Source and Goal of all our prayer and all our lives, move us to pray to You profoundly and to reform our lives that You may live in us and bring Heaven’s peace to earth.

Eighth Day: Penance.

“Unless they do penance by mortification and self-denial and thus reform their lives, God will visit them with punishments hitherto unknown to them.”

(Sept. 26-27, 1957, The Diary, Pg. 21.)

Penance is one of the essentials of Christian life. It is a primary way of cooperating with—preparing the way for—the grace of God which re-forms our lives.

To enter into the Kingdom of God (God Himself every-where-present is that kingdom) we must be re-formed. Each of us must be re-created anew in the image of the new Adam, Jesus Christ.

Our part in the re-form-ation is called penance. It consists in rejecting sinful tendencies, thoughts, and actions and struggling to be always conformed to the way in which Christ Himself would (does) feel, think, and act in our situation.

Penance is part of simple justice, the down-payment on sin; but it is for our sake (as well as for God’s ultimate glory)—that we must be made over into citizens capable of living without fear, while always in the Presence of God in His Kingdom.

Our Lady asks for the reform of our lives and humbly offers herself, conceived without sin, for our model. She is most Christ-like, most ardent in prayer, most full of love for all creation, most willing to help us become like her Son.

If one is trying to live a Christian life, that is enough penance in our Sodom and Gomorrah society: the self-denial in regard to oneself; but, with even more

difficulty, the cold glances from those who should understand, the subtly sarcastic words from those who disapprove, the progressive rejection by our more worldly friends.

Immaculate Mother of God, who needed to do no penance but whose life was a continual mortification for our sake, teach us to accept and rejoice in, with Christ, our little daily trials.

Ninth Day: Youth.

“...that she (Our Lady) is particularly interested in the youth of our nation...it is to the youth of America that she is holding out this challenge.”

(Feb. 11, 1958, The Diary, Pgs. 24, 25.)

At the end of our novena we are at the beginning of an apostolate—a mission for the youth of America to make the message of Mary known. And what is that mission, that message? It is the same as that of Mary herself—Jesus—to make Jesus known and loved throughout the world.

It is a pure heart that can see—know and love—God. Mary’s heart was pure, free of sin, from her conception and forever after. Young people have hearts which, although touched with sin, are not yet immersed or confirmed in the ways of pollution of the world, the flesh, and the devil.

These young persons, with a minimum of effort (compared with adults) can gain great purity of heart—and, rejoicing themselves in the consequent experience of the Indwelling God—may go out to others with the

Good News: Jesus is alive and well, in His Own Glorious Body, in His Church, and in His Holy Spirit. He is eager to lead all to union with Eternal Happiness—the Father.

By your Holy and Immaculate Conception, O Mary, deliver us from evil.

PRAYER TO THE IMMACULATE CONCEPTION

O Immaculate Mother, Queen of our Country, open our hearts, our homes, and our Land to the coming of Jesus, your Divine Son. With Him, reign over us, O heavenly Lady, so pure and so bright with the radiance of God's light shining in and about you. Be our Leader against the powers of evil set upon wresting the world of souls, redeemed at such a great cost by the sufferings of your Son and of yourself, in union with Him, from that same Savior, Who loves us with infinite charity.

We gather about you, O chaste and holy Mother, Virgin Immaculate, Patroness of our beloved Land, determined to fight under your banner of holy purity against the wickedness that would make all the world an abyss of evil without God and without your loving maternal care.

We consecrate our hearts, our homes, our Land to your Most Pure Heart, O great Queen, that the kingdom of your Son, our Redeemer and our God, may be firmly established in us.

We ask no special sign of you, sweet Mother, for we believe in your great love for us, and we place in you our entire confidence. We promise to honor you by faith, love, and the purity of our lives according to your desire.

Reign over us, then, O Virgin Immaculate, with your Son Jesus Christ. May His Divine Heart and your most chaste Heart be ever enthroned and glorified among us. Use us, your children of America, as your instruments in bringing peace among men and nations. Work your miracles of grace in us, so that we may be a glory to the Blessed Trinity Who created, redeemed, and sanctifies us.

May your valiant Spouse, St. Joseph, with the holy Angels and Saints, assist you and us in “renewing the face of the earth.” Then when our work is over, come, Holy Immaculate Mother, and as our Victorious Queen, lead us to the eternal kingdom, where your Son reigns forever as King. Amen. **(200 days) (Written at the behest of Our Lady, October 5, 1956)**

PRAYER TO THE INDWELLING MOST HOLY TRINITY

O my Love, my only Good, Most Holy Trinity, I adore You, hidden in the depths of my soul. To You, to Your honor and glory, I dedicate my life. May every thought, word and deed of mine be an act of adoration and praise directed towards Your Divine Majesty enthroned in my heart.

O Father, Infinite Goodness, behold Your child, clothed in the likeness of Your Son. Extend to me your arms that I may belong to you forever.

O Son, Divine Lord, made man, crucify me with Yourself that I may become, in union with you, a sacrifice of praise for the glory of Your Father

O Holy Spirit, Fire of Everlasting Love, consume me on the altar of Divine Charity, that at the end of life, nothing may remain but that which bears the likeness of Christ.

O Blessed Trinity, worthy of all adoration, I wish to remain in spirit on my knees, to acknowledge forever Your reign in me and over me, to Your everlasting glory.

Through the Immaculate Heart of Mary and the pure heart of St. Joseph, I consecrate my life to Your adoration and glory. At the moment of death, receive me, O my Triune Love, that I may continue my adoration of love through all eternity. Amen. (200 days)

Nihil Obstat: --Daniel Pilarczyk, S.T.D.

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